

THE CIRCULAR.

PUBLISHED WEEKLY,

["MANY SHALL RUN TO AND FRO, AND KNOWLEDGE SHALL BE INCREASED."—Daniel XII, 4.]

AT TWO DOLLARS PER ANNUM.

VOL. III.

WILMINGTON, Del. FRIDAY, September 24, 1824.

NO. 24.

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AT TWO DOLLARS PER ANNUM.—PAYABLE AT
THE EXPIRATION OF THE FIRST SIX MONTHS.
—ANY PERSON WHO PROCURES SIX SUBSCRIBERS,
AND WILL BE RESPONSIBLE FOR THE
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MISSIONARY.

CEYLON MISSION.

Journal of Mr. WINSLOW at ODOOVILLE.
Exploring Tour.

April 1. Spent the day in company with brother Spaulding in visiting the remotest parts of Manepy and Odooville, and the region between us and Jaffna which we had not before thoroughly explored. We found the population large, and though so nearly within the sound of the Gospel, the people generally were very ignorant. Almost the first man I met was a vedan, the police officer of a village, to whom I talked some time and gave a tract. He said, "Idolatry is wrong, the people are ignorant, they ought to be instructed." Soon after leaving him, came to a number of women, who were digging on a barren plain, a small root about the size of a clover, which is used in dying cloth, and makes a durable red color. They were so entirely ignorant that I could scarcely make them understand the most simple truths. I next went to a neat and decent looking mud house, and found among others a very respectable looking woman who seemed perfectly indifferent to me and to my message. She walked back and forth in the yard in front of her mud cabin, as erect, and with as much state, as a Sultana.

A Deist.

At length came to the house of one of the richest natives in that part near Jaffna, and formerly the head man of the parish. He treated me with the greatest politeness, and offered any thing his house afforded for my refreshment. In conversation he pro-

fessed to have renounced heathenism, and to be a pure deist. He said, "there is one God and every thing is a part of him; and that by good deeds alone we can go to heaven." When I attempted to open to him the true plan of salvation, he said, I have long wished to see some of the missionaries, and talk with them, as I am convinced that idol worship is absurd. Throughout the whole time, he treated me very kindly, and appeared to receive well all that I said.

An Inquirer.

4. Had an interesting conversation with the Interpreter of the court at Mallagum, one of the most respectable natives in this region. He has some acquaintance with the Christian Scriptures. About a year ago he began to read the Old Testament in course; but proceeded no farther than Leviticus, when he tired out among the ceremonies and laws of Moses. He however, seems still ready to hear the truth, and not quite satisfied with the experiment he has made. In the course of our conversation to-day, he had three difficulties;—one, that Christians say all wicked people will go to hell, to one place, whereas there are many kinds of wicked people. Some commit great sins; while all are to be, as he supposed, punished alike. Another was that children are liable to go to hell. Now, said he, putting his hand on the head of a fine boy about eight years of age, that little innocent boy never did any thing wrong in his life; and I cannot believe any religion, that says he is liable to go to hell. Another difficulty is about beasts. The Christian religion says, there are only two places, heaven and hell; therefore he thought beasts must go to one or the other.—I talked with him freely on these and other subjects, and endeavored to show him wherein he had wrong notions of the Christian religion. He seemed in part satisfied, and I believe almost persuaded to be a Christian.

The Scriptures and Tracts.

14. Attended a meeting of the Committee of the Bible, and also, of the Tract Society, at Jaffna; the latter formed recently. We are encouraged with the prospect of having 2,000 Tamul New-Testaments, of which we are in great want. As to Tracts, 6,000 copies of one prepared in our "Society for the cultivation of Tamul," on *The Overthrow of Idolatry in the South Sea Islands*, have just come from the press at Madras; and a few hundred copies of some other Tracts have been presented us from the Arch Deacon of Colombo, as an agent of the Church Missionary Society; also several hundred of an abridged history of the New-Testament. From the Tract Society at Madras we have had a few hundred of different numbers of their publications. We have to-day ordered 5,000 more, most of them from Madras. The distribution of Tracts is becoming a more and more important means of doing good here, as the inhabitants are becoming more of a reading people through the influence of the many schools among them. Brothers Scudder and Knight with myself went into the large bazar near Jaffna, after meeting, and distributed something more than 200 tracts, many of them to Mahomedans.

Various Encouragements.

15. At the church meeting to-day, Solomon's wife gave a more particular account than she has before done, of her religious experience. At first when brought to see that there is no salvation in the Tamul religion, she was much distressed; but soon saw the sufficiency there is in Christ, and felt happy in relying on him. She seems now to have the love of God in her heart. 21. Attended the general meeting of the Mallagum Tamul Bible Society. Though it is only 8 months since the last meeting, near 200 Rix dollars have been collected, (a considerable part of it from the heathen, and such as have little to give) for the purchase and distribution of the word of God. The meeting was interesting and encouraging.

23. Held a quarterly examination of schools. There were present from nine schools 326 boys and six girls; of whom 63 have learned, besides catechisms and prayers, the whole of a small book called

True Wisdom, which contains all the leading principles of the Christian religion.

24. Mrs. Scudder, from Jaffna, came by request to-day, principally to make some effort among the women, who were generally very unwilling to come within the sound of instruction. We succeeded in collecting at the house 35 respectable women many of whom had never before ventured near the house, or the bungalow, and several of the principal men also came in, so that Mrs. S. had a congregation of 50 besides girls and boys. They gave good attention, and seemed quite pleased with Mrs. S's manner. We consider that a great point has been gained, in getting the women out in a manner so contrary to their former customs, and desire to praise God for his goodness and his wonderful works towards the children of men.

27. Have been much gratified by the appearance of Vagliche, the sister-in-law of Antache, at the church meeting to-day, and also last week. Considering her advantages, she has made rapid progress in Christian knowledge, and appears to feel the force of truth in her own heart.

Retrospect of Three Years.

July 4. The 5d anniversary of our coming to Odooville. Three years ago all was here comparatively new. Few could be induced to listen to instruction, even when carried to their doors, and fewer still would come up on the Sabbath to hear the word of God. For the first year we preached generally in a small open shed: yet were not often crowded for want of room. Now we have a Bungalow, which, though not convenient, is capable of containing several hundred hearers, and sometimes is well filled. There were, at first, three schools transferred to this station; since then six have been established, and there are now nine. At first, there was only one with us, or around us, (now our native preacher,) who had any love for the truth; we now hope there are ten at this station, who have the love of God shed abroad in their hearts. It is the Lord's doing. [Herald.]

RELIGIOUS.

BOSTON MONTHLY CONCERT.

Sandwich Islands.—A letter from Mr. Bishop, dated Attoo, Jan. 7, 1824, remarks, that never since his arrival had his hopes been so raised in respect to the mission, as at this time. He had been on the island about eight months, and had begun to preach, though in broken language, to large and interested congregations. Pressing requests were sent by people in different parts of the island, that missionary stations might be established among them. Yet, much as such invitations commended themselves to the feelings of the missionaries, they were compelled to decline a compliance.

A letter from Mr. Bingham, speaks of a little book of hymns, which is preparing in the language of the natives, to contain about sixty pages.—Twelve pages were already printed, in an edition of 2,000 copies; and the work was progressing as fast as circumstances would permit. The Islanders were almost impatient for its publication entire.—Of the Spelling-book, 2,500 copies had already been distributed, and another edition was required without delay. During the three days previous to the date of the letter, no less than 70 persons had made application for copies, who were generally supplied in the proportion of about three books to five persons. Some of the chiefs, and others begin to understand Arithmetic. The effects of missionary efforts on the morals of the people is already strikingly manifest. Various species of immorality have received a decided check. Messrs. Ellis and Bingham hoped shortly to commence a translation of the Bible into the language of the Islanders.

A letter from Mr. Whitney, dated at Attoo, gives an encouraging view of the mission;—states that a house of worship has been provided by the chiefs of the island, at their own expense, in which he had preached for the last eight months; that two flourishing schools are in operation under the care of the mission, containing

unitedly 120 scholars; that orders have been given to the inhabitants of this and the neighboring island of Oneehow, strictly to observe the Sabbath;—that infanticide is made punishable with death;—and that the general prospects of the missions are continually brightening. [Telegraph.]

Presbyterian Education Society.—It is known to most of our readers, says the New-York Observer, that in the year 1819, the General Assembly established a Board of Education consisting of 20 ministers and 16 elders, residing principally in the vicinity of the city of Philadelphia, and known by the name of "The Board of Education, under the care of the General Assembly of the Presbyterian church in the United States of America." The objects of the Board are,

1. To recognize such Presbyteries and other associations as may form themselves into Education Societies, auxiliary to the General Board.

2. To assist such Presbyteries and associations in educating pious youth for the Gospel Ministry, both in their academical and theological course.

3. To assign, according to the best direction, to the several auxiliary societies, a just portion of the whole disposable funds under their control.

4. To concert and execute such measures as they shall judge to be proper for increasing their funds, and promoting the general object.

[Means of increasing the Funds].—Could our congregations be induced regularly to contribute to educational purposes, on an average, ten dollars yearly, we should have ample resources for aiding all to whom such assistance would be desirable. And are there not twenty persons in most of our congregations, that are willing and able to devote fifty cents yearly, to this important object? Will not the pastors and sessions of our congregations endeavor to form associations, which shall be composed of members who pay either a life subscription of ten dollars, or an annual sum of 50 cents? The Presbyteries are all made auxiliary to the Board of Education; and if congregational auxiliaries report, and make payment to their own Presbyteries, the grand result will be concentrated in our annual reports to the Gen'l Assembly. At the same time public contributions ought to be made annually, agreeably to the recommendations of the General Assembly, in all the churches; and the money thus obtained, should constitute a *presbyterial fund for the education of poor and pious youth*, to be at the disposal of the Presbytery.]—B. Rec.

From this constitution it will be perceived, that the board were not authorized to select beneficiaries, but merely to assist such as had been previously selected by the auxiliary societies. At the meeting of the General Assembly in May last, however, this restriction was taken off, and the board has now in itself all the powers of a perfect Education society. In consequence of this arrangement, the Education Society of Philadelphia, which was before auxiliary, has resolved to transfer to the board all its beneficiaries, books, papers, and funds, and to become itself extinct as a society, and the Board of Education have accepted the transfer. Before the dissolution of the Philadelphia Society, it had collected \$8072, and expended \$7494, leaving a balance of \$578, which, together with \$1050 in 6 per cent. stock, has become the property of the Board. The society was induced to this measure by the circumstance that its members were most of them members of the Board of Education, and could transact the business of the two when consolidated, as easily as of either while separate, and thus save time and labor.

A new Paper.—Messrs. Moore & Prowse, Publishers of "Zion's Herald," in Boston, Mass. propose publishing a valuable weekly paper, entitled "*Masonic Mirror, and Mechanic's Intelligencer*," to be conducted by John R. Cotting, K. R. C. K. T. Prelate of the Boston Encampment—to be devoted to Masonry, Arts and Sciences, and Literature in general. It will be highly interesting to Mechanics of every description as well as to the mystic Craft; to contain 20 columns; price only \$2 50 p. ann. Subscribers taken at this office.

SUMMARY.

PROFESSOR EVERETT'S ORATION.

At the late anniversary of the Phi Beta Kappa Society in Harvard University, Professor Everett delivered an oration on "The peculiar motives to intellectual exertion in America," in the course of which he introduced the following paragraph.—The address to La Fayette, and particularly the allusion to Washington, are inimitably fine—they are finer specimens of eloquence than any thing we have yet seen on this subject.—*N. Y. Observer.*

With the present year will be completed the half century from that most important era in human history, the commencement of our revolutionary war. The jubilee of our national existence is at hand. The space of time that has elapsed from that momentous date, has laid down in the dust, which the blood of many of them had already hallowed, most of the great men to whom, under Providence, we owe our national existence and privileges. A few still survive among us, to reap the fruits of their labors and sufferings; and one has yielded himself to the united voice of the people, and returned in his age to receive the gratitude of the Nation to whom he devoted his youth. It is recorded on the pages of American history, that when this friend of our Country applied to our Commissioners at Paris, [in France,] in 1776, for a passage in the first ship they should despatch to America, they were obliged to answer him, (so low and abject was then our dear native land,) that they possessed not the means nor the credit sufficient for providing a single vessel in all the ports of France. "Then," exclaimed the youthful hero, "I will provide my own;" and it is a literal fact, that when all America was too poor to offer him so much as a passage to her shores, he left, in his tender youth, the bosom of home, of happiness, of wealth, of rank, to plunge in the dust and blood of our inauspicious struggle.

Welcome, friend of our fathers, to our shores! Happy are our eyes that behold those venerable features. Enjoy a triumph, such as never conqueror or monarch enjoyed, the assurance that throughout America, there is not a bosom, which does not beat with joy and gratitude at the sound of your name. You have already met and saluted, or will soon meet, the few that remain of the ardent Patriots, prudent Counsellors, and brave Warriors with whom you were associated in achieving our Liberty. But you have looked round in vain for the faces of many, who would have lived years of pleasure on a day like this, with their old Companion in arms and brother in peril. Lincoln and Greene, and Hamilton, are gone; the heroes of Saratoga and Yorktown have fallen, before the only foe they could not meet. Above all, the first of heroes and of men, the friend of your youth, the more than friend to his country, rests in the bosom of the soil he redeemed. On the bank of his Potomac he lies in glory and peace. You will visit the hospitable shades of Mount Vernon, but him whom you venerated as we did, you will not meet at its door. His voice of consolation, which reached you in the Austrian dungeons, cannot now break its silence, to bid you welcome to his roof. But the grateful children of America will bid you welcome, in his name.—Welcome, thrice welcome to our shores; and whithersoever throughout the limits of the continent your course shall take you, the ear that hears you shall bless you, the eye that sees you shall bear witness to you, and every tongue exclaim with heartfelt joy, welcome, welcome La Fayette!

General La Fayette.

REMEMBER THE SABBATH DAY,
—TO KEEP IT HOLY.—

We regret extremely to notice that our "National Guest," has, in several instances, in compliance with previous arrangements made for him, been obliged to continue his travelling excursions on the day sanctified to the Lord of Hosts. We hope it is not of choice he thus journeys on this holy day; and yet, we can see as little of compulsion as of necessity in his travelling on the Sabbath. Still, we cannot but believe, that so great a man must also be a good man; and that his Sabbath journeys are not voluntarily made. We have noticed, within a few days past, in the differ-

ent religious papers, from almost every section of the Union, that they are reluctantly compelled to substitute the language of deepest regret, for the expressions of the liveliest joy, which but so lately occupied their respective columns, on account of this "evil," as it surely is in the sight of a Holy God. We feel truly grateful for the disinterested and important services the General has rendered our Country; and none are more willing than we, to testify to him those feelings, in every respect, consistent with our more important duties—we will bid him heartily welcome, should he think proper to visit our Borough; we believe we can say with safety, there is not an American in Wilmington who will not cheerfully welcome him, and hail him as one of Columbia's most beloved Benefactors—as one of the most successful and efficient co-workers with our venerated Washington, in the just cause of American Freedom. But we do not wish to idolize a man—we cannot justify any proceeding which tends to violate the declared will of God.—A pious writer in the *N. Y. Observer*, of the 18th inst. in reference to General La Fayette, says, "I was pleased to hear of his intended visit to our shores. It would have grieved me had he met with a cold reception. But let me remind my fellow countrymen that they have another Benefactor, whose claims on them are superior to those of the French Nobleman. I do not refer to Franklin, nor Washington, nor any other man; but to the LORD OF HOSTS, who gave victory to our armies, and Independence to the nation. And let me entreat my countrymen to do nothing, in their manifestations of respect to an earthly and dependent benefactor, to displease the Father of lights, from whom cometh down every good and perfect gift. On His good pleasure we have depended, and shall still depend for all our national and personal blessings. If we should forget His day, which he has so strictly commanded us to remember; and should profane it for the sake of doing honor to a man who shall die, shall we not treat Him with disrespect, and 'provoke the eyes of his glory?' Nehemiah, who was a statesman and an eminent reformer, 'contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day? Did not our fathers thus, and did not God bring all this evil upon us, and upon this city? ye bring more wrath upon Israel by profaning the Sabbath?' The wrath which is brought on a nation by profaning the Sabbath, is not the wrath of man, which can be resisted by man; no, it is the wrath of the Almighty.

"We love our respected friend, who is now fast approaching to that state where worldly honors cannot reach him; we ardently desire to think of him not merely as the brave General, and the friend of Liberty, but also, as the soldier of the Cross, for whom a crown is preparing which will never fade away."

The *Columbian Star*, a respectable religious paper, published at Washington City, in reference to the same subject, and after taking notice of the grateful and affectionate joy with which La Fayette has been welcomed in this country, remarks, "A shade has, nevertheless, passed over this brilliant scene; and the Christian has unwillingly yielded to the emotion of regret, amid feelings of a more grateful kind. But he cannot forget that the ordinances of God possess a paramount authority over all men, however exalted; and that national gratitude, how worthy soever it may be lavished, becomes excessive and sinful, when it abates the fervency of that tribute which is due to the Lord of Hosts, and still more, when it leads to a positive violation of His precepts."

We find similar language used in the *Boston Telegraph*, *Boston Recorder*, *Christian Watchman*, *Christian Gazette*, &c. to which the *Observer* adds, "These are the feelings of religious men of all denominations and in every part of the United States. They are feelings which General La Fayette holds in high respect. He manifested his respect by his conduct, in refusing to receive visitors on the last Sabbath. He has manifested it on other occasions. We trust, then, that they will not be disregarded by those on whom it will hereafter devolve, to make arrangements for the General's reception."

We believe it is not generally known, that Gen. La Fayette has passed the square.
U. S. Gazette.

The *N. Y. Observer* of last Saturday, says, "On Saturday morning [11th instant] at 9 o'clock, Gen. La Fayette, escorted by some of his Masonic Brethren, attended a meeting at St. John's Hall, of Jerusalem Chapter of Royal Arch Masons, and Morton Encampment of Knights Templars, of which respective bodies he has been received as a member. On Sunday he attended worship at Trinity church, and the remainder of the day was spent in retirement at his lodgings, no visitors being admitted to his presence."

On Tuesday afternoon, 16th inst. the General left New-York for West Point, where he arrived on Wednesday afternoon, and was received by Col. Thayer, the commander of the post, accompanied by Major Generals Brown and Scott, with their respective suites, together with the officers and professors upon the station, under a salute of 21 guns. From thence he proceeded to Newburg, on his way to Albany, N. Y.—He is expected in Philadelphia on Tuesday next, Sept. 28th.

New-York, Sept. 20.—The James Kent returned this morning, with Gen. La Fayette on board. He dines this day at Washington Hall, with his MASONIC BROTHERS.

The following is given as the whole name of La Fayette:—*Marie Paul Joseph Yves Gilbert Mottiers.*

MISSIONARY.

From the *London Jewish Expositor*.
LONDON JEWISH SOCIETY.
POLAND.

Extract of a letter from Mr. John O'Neill, dated Marggrabowa, March 15.

I had an opportunity of speaking with the Rev. Mr. Salskowsky, rector of Alweiden, a village about twelve miles from this. He told me that he has, within the last five years, baptized several Jews. A few weeks since, a Jewish girl attended his church through curiosity, but was so struck with what she heard, that she found it impossible to continue any longer a Jewess. She has been baptized, and by her conduct and conversation is shewing forth the praises of Him who has called her from darkness to light, and from the power of Satan unto God. Indeed Mr. S., she is a pattern to all the people in my parish. A Roman Catholic priest, who has come over from Poland, with the intention of becoming a Protestant in this place, told me he has baptized eleven Jewish families this last year in Poland.

Extract of a letter from the Rev. A. McCaul.

The Rev. A. McCaul, in a communication dated Warsaw, May 31, addressed to one of the Vice Presidents of our Society writes as follows:

Once more take the liberty of addressing a few lines to you, as I have something to communicate in which I know you will feel an interest. God is blessing our labors here in a most wonderful manner so that we hope the great day of the Lord is beginning to dawn. Our German services in the church are well attended; since my last letter to Mr. Hawtreay, we have a service on the Jewish Sabbath. The 1st was Saturday, 15th May; twenty-one Jews were present. We preach upon that portion of the law, or the prophets, which has been read that day in the synagogue. Besides, this, we expound on Tuesdays and Thursdays a chapter out of the Old Testament. This is especially intended for those Jews who have expressed a wish to be baptized; it is not public, though it is in the church, so that all who wish may be present. From eight to nine Jews generally attend. Between our public services and private conversations, our time is fully occupied. This in itself is exceedingly joyous, but it is far from being all. In my last letter to Mr. Hawtreay, I mentioned a Jewess who had received instruction from me, and had remained equally firm against temptations and persecutions. As her family is rich and powerful, we thought it would be well to secure for her the protection of his Imperial Highness, the Grand Duke Constantine. We therefore applied to him, through Col. Fenshaw, and begged that he would condescend to be sponsor. To this application his Imperial Highness returned an answer in the affirmative, inviting us at the same time, to perform the baptism at his palace in Belvidere. Yesterday Col. Fenshaw, Aid-de-camp to his Imperial Highness, called for us according to appoint-

ment. Mr. Becker, Mr. O'Neill, and myself, had the honor of being presented, and were received with the greatest condescension and kindness, after which I baptized the Jewess by the name of Constantia. You will easily conceive the importance of this his Highness' condescension to our Mission. It has established one thing beyond contradiction, viz. that we have a right to baptize; it also silences all adversaries. We returned thankful to the Lord who thus honors his own work. In this afternoon, we had a second baptism. A Jew servant to the Baron Sass, who has for some time received instruction from Mr. Becker, was baptized by the Rev. Mr. Diehl, at our afternoon service. After the baptism, Mr. Becker preached from Ezek. xxxvi. 26, 27. The church was crowded to excess by the inhabitants of Warsaw, amongst whom were very many Jews. The crowd prevented us from ascertaining their number. Col. Fenshaw, Baron Sass, and Baron de R. were present. To-day, at 4 o'clock, another Jew, instructed by Mr. Hoff, will be baptized in the Lutheran church, and we are ourselves preparing a fourth to be baptized very shortly, besides several others who will be baptized in a few months.

PALESTINE.—MR. WOLF'S JOURNAL.

Jerusalem, May 22, 1823.—Rabbi Isaac, a Spanish Jew, after he had read the Epistle of St. Paul to the Romans, said to me, "You believe then, that nobody can be saved, except by Jesus Christ?"

I. None; no Jew, no Rabbi at Jerusalem, however learned he may be, can be saved, except by Jesus Christ alone!

Rabbi Isaac. How were Abraham, Isaac and Jacob saved, who lived before the birth of Christ?

I opened the Gospel of St. John, viii. 56. "Your father Abraham rejoiced to see my day, and he saw it and was glad." Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am!" I again lifted up my voice and prayed aloud, before Rabbi Isaac, that the Jews may behold Jesus Christ their King, who is just and having salvation, who gives knowledge of salvation to his people, that they may give heed to those things which he spoke to his disciples, that they may no longer think evil in their hearts, that they may repent that they have slain the king's son.

May 27, 1823.—This day was a joyful day. I preached the Gospel to Jews the whole day.

In the evening I went to a Turkish coffee-house, where ten of the principal and most respectable of the rabbies of the Spanish committee came.

Rabbies. We are always thinking of arguments by which we may convince you, O Rabbi Joseph Wolf, that we are right and you are wrong.

I. And I pray much for you, that you may come to the knowledge of the truth, which is in Christ Jesus, who is our light, and by whom alone we can see light.

One of the Rabbies. We must call on you and receive New Testaments, and argue with you, but we must ask you one question, is it written in Exodus xxiii. "Thou shalt not decline after many?"

I. Pervert not the text, for it is written, "Thou shalt not follow a multitude to do evil, neither shalt thou speak in a cause to decline after many, to arrest judgment."

The conversation lasted an hour, in the presence of many Turks. I can however, not conceal, that my heart revolted to see the Rabbies perverting a text in such an abominable manner, and make the Holy Spirit a liar.

The great objection of the Jew is, that if Christ had been a true prophet, or the Messiah, he would have left the law of Moses standing in its full extent, and never have abolished it: to shew them, therefore, that the Jews have no right to dispute his prophetic character and Messiahship, on account of his having abolished the ceremonial law of Moses, I thought it would be well to refer them to the Talmud, which says, that a prophet has the right of reducing the law of Moses. Although the arguments out of the Talmud have no weight with me, they have weight with the Jews, and for this reason I shall make use of the Talmud for some months, until I have shewn them the folly of believing in it, and shall have given my friends in England a little picture of the spirit which prevails among the Jews, and to shew future missionaries how one may get access to the Jews at Jerusalem, which is really not so easy. It gives at the same time, a good insight into the root of their errors.—I hope, after some time, to adopt the method of speaking simply with

them about the love of Christ, and to translate Baxter's Saint's Rest for the Jews at Jerusalem, into the Hebrew and Jewish German. You will permit me, therefore, now to trouble you with an extract of the German, by which I showed the Jews that they have no right to deny that Jesus was a prophet, on account of his having reduced the law of Moses to two commands, (*i. e.* love towards God and our neighbor;) for their own Talmud says, that the prophets after Moses have diminished and reduced the law of Moses. But in citing to the Jews this passage of the Talmud, I did oblige them to confess that it is, according to the Talmud, no proof against the Messiahship of Christ, that he abolished the ceremonial law of Moses; and I shewed them, at the same time, that I have no belief in the Talmud, and that the Talmud is the most silly book that was ever published.

Ye cannot imagine the stir which was produced among the Spanish Jews, as soon as they observed that I was reading their books, and trying to show that they are in error out of their own books. Several excommunications were proclaimed in the synagogue against those who lend me their books; but none of them regarded the excommunication. Rabbi Isaac Abulafia, the most respectable Jew among the Spanish Jews in Palestine, even made me a present of some treatises on the Talmud. Rabem Zusi, the high-priest of the Spanish Jews, observed, that it never was seen at Jerusalem that a Jew should come there for the purpose of persuading them that Jesus is the Messiah.

May 29. While I was busy with several Polish and Spanish Rabbies, in confuting their Talmud, an old and venerable Jew from Rhodes, who spoke the Biblical Hebrew very well, entered the room, saluted me kindly, and seated himself without ceremony. He then took a New Testament, and read in the presence of the rabbies, from the first chapter of Matthew to the sixth chapter. Whilst he was reading the sermon on the mount, he shook his aged and flowing locks, smiled and exclaimed, "Very fine, very fine!" The other Jews were struck, and observed, that he was a good, old, simple hearted Jew, and for this reason he did not observe the errors the book contains. The Jew from Rhodes asked me then, whether this book contains, likewise the history of the Holy fire, with which the Greeks impose upon the people? If this was the case, the book was very much mistaken. I told him, that I myself considered this holy fire as an imposture of the priests; and that he would not find any thing of it in the New Testament. That book contains the invincible proofs that Jesus Christ is the Messiah, the Redeemer, the Saviour of the world; together with the heavenly doctrines which he preached. I then preached to the Jews, and showed them the bad effect which the Talmud produces in their character; that it makes them hypocrites, enemies of other nations, proud, deceivers, unmerciful to widows and orphans, lovers of false doctrines, and rejecters of the pure sense of the word of God, &c. I gave them the following picture of a rabbi.

"A rabbi sits in his room with large frontlets on his head; the Talmud lies open before him, and he reads in it what Rabbi Samlai says, what Rabbi Akiba says, what Jonathan says, &c. Then a widow calls, and tells such a rabbi, who is just digging in the Talmud, her affliction. The rabbi turns her out of the room, and continues to read the nonsense of Rabbies Samlai, Gamaliel, Hilel, and a thousand other foolish rabbies. The Spanish rabbi hates the Polish rabbi, and the Polish rabbi hates the Spanish one. Another Rabbi is reading the Talmud the whole day, and howls the whole day, 'Rabbi Samlai says this, Rabbi Hilel says that.' If any desire him to give permission to bury the wife of a poor man he refuseth to give permission without receiving first twenty-five piastres. Hypocrites ye are! Read in the New Testament what the priest did, when he met the man of Jerusalem, who fell among thieves on his way to Jericho: and read what the Samaritan did, and ye shall see that as your fathers were, so are ye."

I said further to them, "Every little child in England would perceive the absurdity of your Talmud; and I never met a Jew who was versed in the Talmud, and was able to think straight, as other men do. The Jews believe that every Jew must go to hell for a while."

Mr. Fisk and I had a discussion with one of the Jewish rabbies. After that brother Fisk had shewn to him, 1 Cor. xiii. and Gal. v. 19-26, we obtained the following account of his views. Mr. Fisk enquired, "Do you believe that you should go to heaven if you were to die now?" He answer-

ed in the negative; and said that the best men must go to hell for a time. "But do you believe that Abraham, and Isaac, and Jacob, and Moses, went to hell?" "No." "And do you believe that a great and good Rabbi, who should spend his whole life in reading the Talmud, would go to hell?" "He must go at least for half an hour." "And how long will Jews generally be obliged to remain in hell?" "After being tormented three days in their grave, they must suffer in hell a longer or shorter period according to their character, and then their souls will be admitted to heaven, there to remain beholding the Shechinah, and reading the Talmud and the law, until the Messiah comes. Then their bodies will be raised, and they will return to the earth, and live eternally here, and the earth will produce all good things in abundance, without cultivation. The Gentiles, after suffering in proportion to their sins, will be admitted to a paradise inferior to that of the Jews. Heretics, *i. e.* such Jews as reject the Talmud, will have no part in the resurrection, and must suffer in hell forever. The Gentiles will be raised, when the Messiah comes to see the glory of the Jews, and then return to dust again." Mr. Fisk asked, further, "And what will become of their souls?" "They will return to hell." "What! return to hell, after having been once in heaven?" The rabbi here told us, that as to what shall take place after the Messiah comes, he is not quite certain; but previous to his coming, all will be as he had told us.

Mr. Fisk. What do you believe concerning hell?

He replied, "there are different kinds of punishments. The man who has used bad language, will be hung up by the tongue and bastinadoed. He who has listened to bad language, will be suspended by the ear and flogged. The women who have been proud of showing their hair, will be suspended by the hair. All will be in burning pitch and sulphur, but will be removed occasionally from fire to water, and from water to fire." "Do you believe all this literally or figuratively?" He replied, "Literally; all literally."

The above rabbi left us, and another called, to whom we put the same questions. He gave to most of them similar answers, but said that the wicked will be punished in hell forever: that great and good rabbies, who spend their whole time in reading the Talmud will not go to hell at all, but after death will bathe in hot water, called *Nahar Dinar*, and then be admitted to heaven; and that Jews and Gentiles will all be judged together at the day of judgment. He believes the day of judgment will take place before the coming of the Messiah, and before the resurrection. Mr. Fisk shewed him John v. 28, 29. Matt. xxv. Mr. Fisk asked him, what he as a Gentile must do, according to the opinions of the Jews, in order to be saved, and whether it were in their view necessary, that he should become a Jew? He said nothing was necessary but to observe the seven commandments, *i. e.* to avoid these seven sins: 1. Idolatry. 2. Unchastity. 3. Murder. 4. Theft. 5. Eating flesh from live animals. 6. False witness. 7. Blasphemy.—So much of the conversations with the two Jews.

The Circular.

WILMINGTON, FRIDAY, SEPTEMBER 24.

NEW-CASTLE PRESBYTERY meet on Tuesday next, at 12 o'clock, M. at Chanceford. The Auxiliary Missionary Society of this Presbytery, hold an adjourned meeting on the succeeding day, at the same place.

The Committee of Councils of Philadelphia, appointed to receive Gen. LA FAYETTE announce in the papers, that his arrival in that city is expected on Tuesday next, the 28th instant.—Major Gen. Cadwallader on Wednesday last (21st inst.) received a letter from Gen. La Fayette, in which it is stated that he will enter Pennsylvania on Monday. He will that night sleep at the Arsenal, near Frankford, and enter Philadelphia on TUESDAY next.

In noticing in our last the death of Mrs. Murdock, we erroneously stated that she was the wife of James Murdock; whereas she was the wife of William Murdock.

The ages of John and James McCall, who died last week, and whose death we published in the Circular, were accidentally transposed—John was 13 years of age, and James 18.

We have just received the Eighth Report of the American Bible Society, containing interesting information of the state of the different Auxiliary Bible Societies, situated in almost every State in the Union, and an account from each, of their operations during the past year. From this Report, it appears, that 309,062 Bibles and Testaments and parts of the New Testament, were issued by the Parent Society, since its establishment.

For the Circular.

Mr. PORTER,

With the sentiments of a "Mason," published in the "Circular" of the 3d instant I fully agree, and hope that all Lodges may be profited thereby. It is true, sir, Masons are bound to administer to the necessities of souls as well as to those of the bodies of their fellow creatures; and to these necessities some Lodges have not been inattentive. To the honor of FIDELITY LODGE, located at New London Cross Roads, Chester county, Penn. be it known, that they have, by an appropriation of \$60, constituted the Rev. Messrs. Dare and Graham "life members" of the American Bible Society. This, sir, was a liberal, disinterested and christian-like act. It was liberal, as the sum indicates—it was disinterested, as neither of these gentlemen belong to that Lodge, and the latter to no Lodge—and that it was christian-like all must confess. The truth is, sir, there are many real Christians belonging to the fraternity, and not a few are found in Fidelity Lodge.

Now, sir, suppose that each Lodge, under the jurisdiction of the Grand Lodge of Pennsylvania, would "go and do likewise," what a handsome sum would they remit to the American Bible Society! And what a vast number of Bibles would they be the means of putting into circulation! There are now more than fifty Lodges under that jurisdiction. Admit, then, that each one should contribute but 30 dollars, the aggregate amount would be 4500 dollars!! And this sum, too, would never be felt by any one Lodge. But, allowing that each Lodge in the United States should contribute her 30 dollars, it is questionable whether there would not, by this means, be a sufficient sum raised to meet all the demands of the American Bible Society!

ANOTHER MASON.

Sept. 16, A. L. 5824.

Married.

On Tuesday, the 15th instant, by the Rev. W. R. De Witt, JAMES A. MAHANEY, Esq. of the city of Philadelphia, to Miss HANNAH FAHNE-STOCK, daughter of Obed Fahnestock, Esq. of Harrisburg, Pa.

Died.

On Saturday night last, in this town, Mr. JOHN HEDRICK, Board Merchant.

On the 13th inst. at the residence of Mr. Abraham Egbert, in the village of Christiana, Del. the Rev. PHILIP DIXON. The deceased was on his way from his station on Dover Circuit, where he had been unwell for some time, to his friends in New-Castle county; but was unable to proceed any further than Mr. Egbert's, where he was confined about two weeks.—*Am. Watchman.*

For the Circular.

Posthumous remarks relative to the life and character of that truly excellent man, JAMES ANDREWS, Esq. who slept in Jesus, on the morning of the 17th of August, 1824, in the 42d year of his age.

Posthumous publications are often exceedingly injurious to the cause of true religion; because characters are not delineated fairly—truth is not stated, and a confident hope of their eternal happiness is expressed, when no previous ground of hope had been given. It is not uncommon in obituary notices, to see a good character given, and an assured hope of the future happiness expressed, of one, who had not been a member of the visible Church on earth—who had not been a regular observer of Divine Worship, either in public, in family or in secret—who had not given the shadow of a scriptural evidence, that he or she was a new creature, created in Christ Jesus unto good works. Indeed it is always wrong, and not a little injurious to the living, to say any thing in a posthumous publication respecting the happiness of those that are dead, who did not, when alive, give clear and satisfactory evidences that they possessed new hearts and right spirits.

But respecting the eternal happiness of the late James Andrews, Esq. we may hope and speak with assurance. He was not barely a professed Christian; but he was an ardent lover of

the Lord Jesus Christ. To the worship of God in his closet, in his family, and in the sanctuary, he paid a faithful attention. Six years he held the office of Ruling Elder in the Church of Fagg's Manor. To the duties of that office he attended in a manner worthy of imitation. The sick he visited, instructed and comforted. For them he tenderly felt and earnestly prayed. So deep an interest did he feel in promoting the glory of God and the salvation of precious souls, that he frequently exhorted, intreated, and besought sinners, with tears, to become reconciled to God. And although he was more than forty years of age, and the Father of nine living children, and rising higher and higher on the tide of worldly prosperity, yet such was his love to the Lord Jesus Christ, and to immortal souls, that last spring he gave up his worldly pursuits, and placed himself under the care of the New-Castle Presbytery, determining to submit to all the mental toil of a classical education, with a view to publish the Gospel of the Son of God.

During the three or four last years of his life, his growth as a Christian in faith, love, hope, and goods works, was of a rapidity far beyond what is usual; and soon, his christian friends and favorites, who were not a few, are almost ready to say, too soon he became ripe for immortal glory. In both, the gift and spirit of prayer, he excelled. As a friend he was sincere and faithful. But to ostentation and adulation he was an entire stranger. Like his precious Lord and Saviour he had enemies, not only amongst the openly profane, but also amongst lukewarm professors: because he not only frowned on open vice, but the whole tenor of his walk and conversation was calculated, as a sharp sword, to pierce lukewarmness to the heart. But of his good works, particularly of his acts of charity to the poor, in which he abounded, he was scarcely heard to speak. His left hand knew not what his right hand did. To this day some of his near neighbors knew not that he was charitable. But the Lord knew it, and the poor felt it. And to him, who sought not "the honor which cometh from men," this was a sufficient reward. To the Bible Society, of which he was a life member, he was a cordial friend. To the Missionary Society, of which he was also a member, he was likewise favorable. Sabbath schools and Prayer meetings he promoted and encouraged. Indeed to every good word and work he was ready. He knew from happy experience that "the work of righteousness shall be peace, and the effect of righteousness shall be quietness and assurance forever." He was an assured Christian. He knew in whom he had believed. And when the voice of Mercy called him to the arms of everlasting Love, he was ready to meet Death as a messenger of Peace. His last sickness he endured with patience and resignation. The day before his death, feeling that he was called to leave the earth, he had his family convened, took an affectionate leave of them—solemnly commended them to the care of his Heavenly Father, and earnestly entreated them to love and obey the Lord Jesus Christ. He addressed each of his Children in the order of seniority, beginning with the eldest; and coming to the youngest, his heart and his eyes filled—he laid his feeble hand upon the head of his babe, and said, "O William, my son! God knows the prayers which I have offered to Him, for you!!!" A few minutes before he expired, his beloved Wife asked him, "Do you feel a divine peace?" With uplifted hands and eyes, he replied, "Yes, and divine love too"—and then calmly slept in Jesus. Mark the perfect man; and behold the upright; for the end of that man is peace.

Would to God that every Ruling Elder in the Church—that every head of a family, were such a man as the ardently pious JAMES ANDREWS, Esq. then would the Church of Jesus appear glorious; then would vital piety prevail; then would God be honored, and then would men be blessed.

At his residence, on Big Capon, Va. on the 17th ult. in the 75th year of his age, and the 56th of his Ministry, the Rev. JOHN MONROE, M. D. Few men have been instrumental in doing more good than the deceased. He was a warm, experimental, practical preacher of righteousness. The last sermon he ever preached was on a day of fasting, humiliation, and prayer, solemnly set apart by the Church at Buck Marsh, (of which he was Pastor,) on account of the dreadful disease which was spreading through the neighborhood. On that occasion he was warmer than we ever saw him before, his whole soul seemed engaged; his text was Joel ii. 1 "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand."

"He preached as tho' he ne'er should preach again, And as a dying man to dying men."

On the Sunday following his aged wife followed him to the mansion of eternal blessedness. She had been for many years a pious and exemplary member of the Baptist church. "Blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit, they rest from their labors, and their works do follow them."—*Col. Star.*

Just Received

AND FOR SALE HERE,

The Christian Almanac for 1825.

To those acquainted with this publication, we need say nothing recommendatory. For the information of others, especially Christians, we notice that it contains all the information common to Almanacs, in addition to a large body of Missionary and other profitable matter.

CHEAP BOOKS.

The Editor has just received a large accession to his former stock of Books, among which are Gill's and Scott's commentaries; all of which will be sold at very reduced prices.

Poet's Corner.

"To awake the soul by tender strokes of art,
"To raise the genius, and to mend the heart."

From Barton's Poetic Vigils.
HOME.

Where burns the lov'd hearth brightest,
Cheering the social breast?
Where beats the fond heart lightest,
Its humble hopes possess'd?
Where is the smile of sadness,
Of meek-eyed Patience born,
Worth more than those of gladness
Which Mirth's bright cheek adorn?
Pleasure is mark'd by fleetness,
To those who ever roam;
While grief itself has sweetness
At Home!—dear Home!

There blend the ties that strengthen
Our hearts in hours of grief,
The silver links that lengthen
Joy's visits when most brief:
There eyes in all their splendor,
Are vocal to the heart,
And glances gay or tender
Fresh eloquence impart:
Then, dost thou sigh for pleasure?
O! do not widely roam;
But seek that hidden treasure
At Home!—dear Home!

Does pure Religion charm thee
Far more than aught below?
Wouldst thou that she would arm thee
Against the hour of woe?
Think not she dwelleth only
In temples built for prayer;
For Home itself is lonely
Unless her smiles be there:
The devotee may falter,
The bigot blindly roam;
If worshipless her altar
At Home!—dear Home!

Love over it presideth,
With meek and watchful awe,
Its daily service guideth,
And shows its perfect law;
If there thy faith shall fail thee,
If there no shrine be found,
What can thy prayers avail thee
With kneeling crowds around?
Go! leave thy gift unsell'd,
Beneath Religion's dome,
And be her first-fruits proffer'd
At Home!—dear Home!

We are certain the following statement made by Miss Burnham, relative to the state of the Choctaw Schools, will be read with much interest by every one, but particularly by the moral philanthropist, who views these exertions as the happy dawning of a bright day to the hitherto benighted Children of the Forest. May they soon forsake their idols and worship the only true and living God, in spirit and in truth.—Circular.

CHOCTAW SCHOOLS.

Notices of Female Pupils in the School at Mayhew, taught by Miss Burnham.

[Miss Burnham, who teaches the girl's schools at Mayhew, was requested by the Corresponding Secretary, to communicate in writing some facts respecting her pupils, which she had related verbally. In compliance with this request, she has since forwarded the following statement.]

It has been interesting to witness the affection, which the parents and children have manifested towards each other. One who entered the school in Dec. 1822, and was named *Mary Reed*, would be almost inconsolable when her parents left her; and would, for some time, go and sleep alone, where her mother had slept (notwithstanding it was very cold,) rather than sleep with her associates. Her father once came to see her, and brought her many good things, and a new frock; and told her that her mother would not come to see her any more, if she cried at the time of separation. When her parents came again, and were about to go away, Mary shook hands with them, and then went and leaned her head on her teacher very affectionately, which her parents saw, and smiling said, "She is your daughter." During vacation Mary was sick, and was brought here to be taken care of. It was gratifying to be made instrumental in affording relief; and to have evidence that her parents placed so much confidence in us. They are very tender of her. When one of the girls troubled her, a native woman saw her shed tears, and carried the news to her mother, who came after her immediately to take her out of

school, saying "Mary is my youngest daughter, and I don't want to have her cry." Mary at first refused to go, but her mother over-persuaded her. The circumstances were explained to her mother, and she left Mary in school and appeared satisfied. Such circumstances render it difficult to govern the school. Mary sometimes appears anxious about the health of her teacher and says, "Are you sick Miss Burnham? Do the girls trouble you? I don't want to trouble you."

Isabella Porter's mother, when about to leave her children, was told, if her daughter saw her go away, it would probably make her feel bad; for which reason she was requested to go and not see Isabella again. Her countenance changed, and she hesitated some time—then looked cheerful and said, "My things are in the school room; if Isabella can be taken away, until I can get them, I will go and not see her." She took her things as agreed, and went out. As she passed the window, the tear of affection stole down her cheek. Isabella is a good scholar, possesses much of the native cunning, and appears to have a pleasant disposition.

Ann Maria Tappan also appears to be well disposed, is pleasant; has been absent so much that she talks but little English; did not return when the last term commenced, because her parents thought it necessary to have her stay at home, and cry two or three months longer with them on account of the death of her brother. She reads in the Testament.

Hannah Franklin Bradshaw had been in school but a few weeks, when the following incident occurred. Some little cakes were received in a box from the north. Two of the cakes were distributed amongst 26 girls. Each took her share, and appeared very happy, until Hannah, with tears running down her cheeks, handed her mouthful of cake to the one who gave it to her. Inquiry was made if she was sick? "No." What troubles you? "I have a little sister at home and she has no cake; I don't want to eat cake when my sister has none." On being told that her sister should have some, when opportunity presented, she concluded to retain her portion.

Frutilla Townsley, the "little sister," referred to in the preceding paragraph, is now at school, has learned her letters, and appears to be a bright girl. When she arrived, Hannah did not at first know her; but, after looking at her attentively some time, went to her with hasty steps, took her hand, and they both wept, manifesting all that affection and sensibility of heart, which those in more advanced years, and of a more refined education are capable of. One evening after returning from prayer-meeting, I heard Hannah repeating the Lord's prayer, for Frutilla to repeat after her.

One cold morning two girls came to the door. They had walked 55 miles; were very thinly clad; and nothing on their heads or feet. Their grandmother, and the mother of one of the girls, came with them. Shivering with cold, partly bent over, they were beckoned into the school-room, and pointed to a seat. They soon assumed their native dignity and independence. One cold evening the eldest was in tears. Inquiry was made to know the cause. The answer was, that she chose to sleep on the floor and not on the husk bed; for her brother had no blanket and slept on the floor. She was persuaded to go to bed, with the promise that her brother should have a blanket. At another time she said the girls troubled her, and the teacher did not prevent them,—she thought the teacher did not love her as well as she did the other girls; and she meant to go home. Her cousin replied in Choctaw with earnestness, "If Miss Burnham did not love us, she would not have left her home, and brought so many good things for us. I love her, and I shan't go home." The grandmother heard that the missionaries would take land from the Choctaws, for educating their children and therefore sent for her children to go and see her about two miles distant, (pretending to be sick,) and took them away 55 miles. It appears the girls were discontented at home; and, for some reason, they were brought back. The one who had expressed such attachment for her teacher, was at first timid, but soon clasped her arms round her instructress and said, "I so glad—I want to see you so much, I most cry."

Nov. 5. Evening. The girls while at work were conversing in their own language, and were desired to speak English. One of them, who could speak but very little English, requested that the one, who was talking, might go through with what she had to say; for she was interpreting the hymn that they had been repeating about the crucifixion and ascension of our Saviour.

When the youthful interpreter had done, she took the Bible, and selected some appropriate passages of Scripture, and read to the other children about Christ's being crowned with thorns and crucified, his rising again from the dead and saying to his disciples, "Go into all the world, and preach the Gospel to every creature;" and added, that this was the reason missionaries came hither. Then she took Emerson's catechism and turned to the place where Christ was represented as being crucified between the two thieves, and said one of the thieves repented of his sins. Then showing the picture to her instructress, she said, "Which of the thieves became good? I think it was the one on the right hand."

Nov. 18. One of the girls complained, that another had spoken improperly to her. The teacher inquired what was to be done, if such large scholars set such example for the others? (The girls were 9 and 10 years old.) One immediately said, "Please to forgive them, Miss Burnham." "Will that do? And suffer them to go on in this way?" She thought not. Inquiry was made of several others, what it was best to do. The reply was, "We do not know; the teacher knows best." "Shall each of them have a discredit mark?" To that a number assented. It was then inquired of the offending parties, if they would forgive each other. One chose the other should have discredit. The teacher said no more; and one of the girls observed, "If we do not forgive each other, our Heavenly Father will not forgive us." Then she explained the meaning of the petition,—"Forgive us our debts as we forgive our debtors," in Choctaw to the unforgiving one; to which the greatest attention was paid by the whole school.

No one can have an idea how interesting such scenes are, unless they could be placed in the midst of the circle, see the fixed attention, and observe the inquiring minds.

When it was told the children that if they should repent of their sins, and love God, they would go to heaven where they would be happy, and never feel any more pain—never be sorry or cry any more, one of the dear children inquired, "If you should go to heaven and see all of us go to hell, should you not be sorry?"

Dec. 28. The girls were disposed to make many serious inquiries, and many anxious remarks. One said, "When I go to breakfast, my heart feels so bad that I can't eat;" another—"I think so much about my soul, that I can't sleep. When I go away alone I kneel down to pray; the tears come, my heart feels so bad." One in broken English, said to her instructress, "Isn't the Bible a sort of friend to you?" "My Mother, when she has been here, has heard the girls say the Lord's Prayer so much, that she has most learned it?" "My Mother could almost say the Lord's Prayer when I came away; she loves to hear about God. I used to tell her a great deal." "My family all bad. Miss Burnham, you must tell us about these things every day. I forget."

"After attending prayer meeting, found the girls had spent the evening in prayer, and other religious exercises, and were bringing their meeting to a close, by rising and singing the doxology. They had read, 'Remember thy Creator in the days of thy youth,' and concerning the crucifixion of our Saviour.

28. Evening. One is now reading the life of Elizabeth Rowe. One committing to memory the 4th Psalm, "Lord thou wilt hear when I pray," and another prayer in the primer.

March 9. One said, I never viewed things so before, as I have yesterday and to-day. I can't express my feelings. I never before thought that food and every thing came from God.

A number went to another room for religious instruction, but one refused to go, saying, "I am afraid they will ask my feelings, and I have nothing to tell.—I don't feel any thing." She was told that she could be excused from relating any of her feelings, and went reluctantly, saying, "When I look around, and see that others are all Christians, my heart is so wicked I don't like to be there." Afterwards, she often referred to that meeting as being the means of doing her much good. "I never saw my sins so before,—never felt able to pray so earnestly to go to Christ. It seems as if I get nearer and nearer to Christ every day. It seems as if I could never love him enough." At another time—"I have not felt bad but once to-day, that was when I was at supper something told me, I should not get religion: I should be ashamed of it." On another occasion she said, "Things keep coming into my heart and calling me every way. Miss

Burnham, don't you know I have been angry almost all day? Sometimes I want to pray very much and my heart is so hard I can't." "When I think about dying it troubles me, so that I cannot sleep. It appears to me, that if I should be cut down at any time, it would be just in God to send me to hell. I think if I should die, I am so wicked, God would not take me to live with him."

After meeting, one observed, "I never saw all my sins so before. What makes it so, Miss Burnham? When at the dining room if I lay my head upon my left arm, in time of prayer, I can't see any thing but ignorance and wickedness; but if I lay my head upon my right hand, I see Christ crucified and feel happy."

When she was asked, what way Adam broke the covenant of works, she answered, "by eating the forbidden fruit," and then inquired, "If any of us should have been wicked, if he had not eaten it?"

At one time, when a number were deprived of their books for not using them well, they became uneasy, and said to their instructress, "You have told us it was wicked to be idle." After having been visited repeatedly by persons from different parts of the country, who expressed their surprise that the scholars had made such proficiency in so short a time, the girls became surprised in their turn, and a number inquired: "What makes every body talk so? Do people think we can't learn?"

One of the girls observed, "Sometimes I feel as if I could lift up my whole heart in prayer to God and sometimes not at all. It seems as if God takes away one load of sin, and another comes, and God takes that away. Sometimes when I do not think about God all the time, it troubles me so that I cannot rest. And when I see my brother so stupid, it troubles me very much. When I look around on the scholars it troubles me very much. When I look around on the scholars it troubles me very much to see them so thoughtless." The same girl was asked if she should hate sin if there were no future reward or punishment? Her answer was; "I don't know. I think I should. It looks bad any how."

[At the close of the preceding statements, Miss Burnham subjoined the following letter.]

Sir,—Agreeable to your request I have written a list of the names of those who now belong to the school; and have minutely some of their remarks and inquiries. It is wished not to withhold any thing, that will afford the least satisfaction to those who are laboring in the great and glorious work of sending the Gospel to the heathen; nor by any means, to make the impression that more is accomplished, than we have reason to believe is the fact. I trust our hope and encouragement are not in appearances; but in Him, who commanded the Gospel should be preached to every creature. Language cannot describe the interesting seasons, which we have had for a short time. Some, who could talk English, would be conversing with those who could not, and be interpreting to them something about God, often in the most affectionate manner. But how much they have been actuated by the pure and holy religion of Jesus, will be known only at the last great day of retribution. It is hoped that some will forever sing praise to Him, who died to redeem them. But the situation of these precious souls calls loudly for the effectual, fervent prayer of the righteous.

Will not the friends of Zion be alive to the work when they consider, "the time is short,—the cause is glorious—the reward eternal!" [Herald.]

"It is not improbable, that the opposition between the right hand and the left hand, expressed above, had its origin in an impression upon the mind of the child from what is said by our Savior, concerning those who will stand on his right hand, and on his left hand in the day of judgment. Editor Herald.

†This list contains 30 names.

Upper Canada.—A minister writes from Dumfries, U. C. to the Editor of the Secretary, that the Upper Canada Baptist Association embraces 17 churches, most of whom are destitute of regular preaching. A missionary from the United States is embraced with affection by these sheep in the wilderness; and men and women will walk ten miles through swamps, over log-ways, and through sloughs, carrying their children, to hear a single sermon.

The Rev. S. S. Schmucker, Secretary of the Evangelical Lutheran Synod of Maryland and Virginia, has given notice that that body will commence its session on the 17th day of October next, in Middletown, Maryland.